1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

In accordance with the immemorial custom of the 574

The Lone Shepherdess 609

desert, she[1] set before us a bowl of fresh ewe's milk and, 834
turning to me first, said: "Swear to thy sister that no harm will come to her." She gazed at me with large trustful eyes. Her white teeth flashed, and small dimples danced in her cheeks. Taking a dried twig from the brushwood pile by the fire, she held it out to me and said: "Take this in thy hand and swear by the life of the Lord, the giver of all life."

I quickly did her bidding and solemnly pledged the sanctity of her hospitality in the oath no child of the desert would break—an ancient Ishmaelite formula:

"In the name of God: as He took the life from this piece of dead wood, thus may the Lord take life from me if I do not honour and protect thy soul and thy body, O my sister!"

After Faris, too, had taken this oath, she was encouraged to offer us the freedom of her "house" and spread 574 609
before us all her store of food—bread, fresh milk, a little butter, and dried dates. While Faris and I were supping, she dragged up to the tent a lamb, bleating pitifully and struggling to get free. When I leaned down to hold the animal fast, the girl drew my dagger from my belt and cried: "Kill me this victim, so that I may cook it for thee."

I took the curved blade from her hand and set the frightened lamb free to skip back to the flock. But the maiden looked at me reproachfully.

"All that is needful for sustaining life," I said to her, "thou hast already given to the strangers. Allah is witness, we could not consume a whole lamb. Nor, indeed, can I see any vessel in which its meat could be cooked."

[1] [A Bedouin Shepherdess 21 - Analyst]

l: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

584 of the girl's glossy, black braids and twined into them
731 fourteen magnificent white ostrich plumes, each a foot long. When he had done this, he drew the long tresses forward over her shoulders and gathered them into one hand, so that the shivering plumes formed a bouquet, and kissed her eyelashes. "Here, my sister," he said, "is the bouquet I promised thee, of everlasting flowers."

She opened her eyes and gazed with wonder on her lover's gift. Then she buried her face in the plumes and twined her arm about him.

584 Faris leaned his head on her shoulder, and placing his
834 hand over her heart, said: "It jumps like a wild rabbit."

"It will become quite tame in thy hand," she murmured.

"Hast thou never before permitted a young man to put his hand on thy heart?" he asked.

Tuēma flushed. "No, never; only thee."

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

851 584 with three witnesses and, appealing to the judge there, laid his case before him and asked him for his decision. The judge [695] took a long iron spoon used in roasting coffee, stuck it in the fire, and, when it became red-hot, asked the witnesses to examine Ḫalaf's tongue. As soon as this had been done, the judge quickly lifted the hot spoon to Ḫalaf's mouth. Ḫalaf licked its red-hot part, rinsed his mouth with water, and showed his tongue to the witnesses anew. As the tongue was not burned, they declared Ḫalaf's oath to be true. The judge, *al-mballe'*, received from the latter fifty *meǧidijjât* ($45) as his fee. Ṭrâd was acknowledged to be his son, and an-Nûri's daughter kept her single state, because, Ḫalaf's son not being her cousin, Ṭrâd had no claims on her.

834 562 A married woman, *maru berḳubat raǧǧel*, has plenty of opportunity to make the acquaintance of other men. Divided from the men's part of the tent by only a low, thin, almost transparent partition, she can observe and hear all the visitors and guests who call. While the tribe or clan is migrating she is often joined by some member of the clan, or at least of the camp, who helps her to pack, to lift, or to tighten the loosened loads; accompanies her on trips for water, fills the water bags, and ties them to the water saddle; sometimes he meets her as if by accident when she is bent under the burden of dry fuel, loads it on his mare or she-camel, throwing it down only when the camp is reached; altogether there are countless accidental meetings of this sort. But that man ingratiates himself with the woman most of all who defends her and her camels when attacked by the enemy on the march. To such a protector her heart is given.

586 837 Of her love for another man no secret is made by a woman, and soon it is said publicly: "So and So's wife is in love with So and So, *marat flân hawjânaten 'ala flân*." If this comes to the husband's ears and he is a man of a magnanimous disposition, he releases her without raising objections and asks no compensation, although he is entitled to the return of the dowry he had given for her. A man of this kind is wont to say: "She is a free daughter of a free tribe. Allâh made her love another man, so I will not hinder or make a slave of her." It is only the base men, *arâḏîl an-nâs*, who take advantage of their wives' love to benefit themselves, asking five and even ten times as much as they themselves had paid. Such a demand is called *ḫejje*. If his wife's lover

721 Monday [or Thursday] which is always favorable to us, *biwāḡbet aṯ-ṯnên.*"

They answer: "O Allâh, may success be our lot! May he grant us luck! *Já-llâh maksûm ḫejr allâh ja'ṭi as-sa'ad.*"

705 492 Then they begin to hunt for good camel bags, flour, water bags, and barley for the horses. He who means to go on his mare only seeks someone to carry his food supplies, *zammâl.* If he finds a camel rider who will do him that service, *jezmaleh*, he loads his supplies on the camel and himself rides in the saddle, while the owner sits behind. The mare runs beside the camel to which she is tied. But every owner of a mare generally has a camel of his own and is accompanied either by his slave or a younger relative. Those who ride on camels are always in the majority, and for long raids in the hot season none but she-camels are used. Horses are ridden mainly on short raids, undertaken in the time of *rabi'*. Nor can all the horses in camp be taken out—at least half must be left at home in order to repel a possible hostile attack. All the horses are shod before making a raid, and a few extra horseshoes taken to meet emergencies, *jetanaṣṣel ḫdaha.* They also sew up, generally with horsehair, the vaginas, *jeṣubberûn al-faras*, of mares big with young, especially the older ones, in order to prevent miscarriage.

721 701 Old men and small boys must not go on a raid. They are left at home to guard the camp. However, a boy of twelve is old enough to join the raiders and may properly do so, especially in the *rabi'* season when neither thirst nor hunger threatens. In the hot months mainly men between 16 and 40 take part. They do not like to be accompanied by a young husband, *'arrîs* (sic), in the first year of his married life. This time, called *ḫrân al-'ars*, is not very favorable to important ventures, therefore it is better that the young husband should stay at home. No custom forbids men to have intercourse with their wives immediately before starting out, nor is it necessary that they should put on freshly washed clothes. Everybody usually leaves in the clothes he wears at the moment.

[585 777] [834] [714]

721 The preparations for a raid take a considerable time. However, nobody ever knows definitely against which tribe he is going, for the simple reason that the Rwala always have several enemies at once. Only the most intimate friends of the commander-in-chief know his objective, while the rest of the camp is kept guessing. This secret it is necessary to